全能神教會：一篇全面的神學批判分析

The Church of Almighty God (全能神教會): A Comprehensive Theological and Critical Analysis

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摘要 / Abstract

本文旨在對全能神教會（又稱「東方閃電」）進行全面的神學學術分析，探討其歷史起源、教義體系、「聖典」及其實踐，然後從正統基督教的角度，運用聖經原文（希伯來文與希臘文）、猶太拉比文獻（塔木德、米示拿、米德拉什等）以及早期教父的著作，逐一論證全能神教會的異端本質。

This essay undertakes a comprehensive theological scholarly analysis of The Church of Almighty God (also known as "Eastern Lightning"), examining its historical origins, belief system, "holy scriptures," and practices. It then demonstrates, from the standpoint of orthodox Christianity, using the Bible in its original languages (Hebrew and Greek), Jewish rabbinic literature (Talmud, Mishnah, Midrash, etc.), and the writings of the Early Church Fathers, why The Church of Almighty God constitutes a heresy according to historic Christianity.

第一章：全能神教會的歷史與演變

Chapter I: History and Evolution of The Church of Almighty God

1.1 起源 / Origins

全能神教會（簡稱CAG），又稱東方閃電（東方閃電），是一個起源於1991年中國的非三位一體新興宗教運動。該教會的名稱「東方閃電」源自馬太福音24章27節：「閃電從東邊發出，直照到西邊；人子降臨也要這樣。」該組織以此經文作為其神學主張的基石，聲稱基督已經以一位中國女性的身分重返人間。

The Church of Almighty God (abbreviated CAG), also known as Eastern Lightning (東方閃電, *Dōngfāng Shǎndiàn*), is a non-Trinitarian new religious movement that originated in China in 1991. The name "Eastern Lightning" derives from Matthew 24:27: "For as the lightning comes from the east and shines as far as the west, so will be the coming of the Son of Man." The organization uses this verse as the cornerstone of its theological claims, asserting that Christ has already returned to earth in the person of a Chinese woman (Dunn 2015, 47–48; Introvigne 2020, 30–35).

1.2 創始人物 / Founding Figures

全能神教會的兩位核心人物是趙維山（趙維山，生於1951年12月12日）與楊向彬（楊向彬，生於約1973年）。趙維山原為黑龍江省阿城區的一名物理教師。1986年，他加入了一個基督教家庭教會；1987年受洗加入呼喊派（一個由李常受創立的運動分支）。在呼喊派中，趙維山迅速崛起為領導人物，據中國政府資料記載，他曾自稱為「能力主」（Dunn 2015, 48; ChinaSource 2021）。

The two central figures of the CAG are Zhao Weishan (趙維山, born December 12, 1951) and Yang Xiangbin (楊向彬, born c. 1973). Zhao Weishan was originally a physics teacher from Acheng District, Harbin, Heilongjiang Province. In 1986, he joined a Christian house church; in 1987, he was baptized into The Shouters, a movement branch founded by Witness Lee. Within The Shouters, Zhao rose rapidly to a leadership position and, according to Chinese governmental sources, proclaimed himself as the "Lord of Ability" (Dunn 2015, 48; ChinaSource 2021).

1991年，趙維山遇見了楊向彬。楊向彬此前已開始在中國家庭教會中散發她聲稱來自聖靈的油印預言文稿。趙維山迅速成為她小群體的主要領袖，並被承認為「聖靈使用的人」。1992年，趙維山宣布楊向彬不僅僅是一個先知聲音，事實上她就是耶穌基督再臨地上的第二次道成肉身——即全能神的化身（Dunn 2015, 49; Immigration and Refugee Board of Canada 2019, 2.1）。

In 1991, Zhao Weishan met Yang Xiangbin. Yang had previously begun disseminating among Chinese house churches mimeographed prophetic texts she claimed were from the Holy Spirit. Zhao quickly became the main leader of her small group and was recognized as "the Man used by the Holy Spirit." In 1992, Zhao announced that Yang Xiangbin was not merely a prophetic voice but was in fact the second coming of Jesus Christ on earth—the incarnation of Almighty God (Dunn 2015, 49; Immigration and Refugee Board of Canada 2019, 2.1).

1.3 發展與擴張 / Development and Expansion

1995年，中國公安部正式將全能神教會列為邪教（*xiéjiào*）。2000年9月6日，趙維山與楊向彬進入美國，隔年獲得政治庇護。此後，他們從紐約指揮整個運動。據中國政府估計，該組織擁有三百萬

至四百萬成員（Dunn 2015, 62; Introvigne 2020）。該組織已擴展至韓國、台灣、日本、澳大利亞、加拿大、美國及多個歐洲國家（Introvigne 2020, 107–120）。

In 1995, China's Ministry of Public Security officially classified the CAG as a *xiéjiào* (evil cult). On September 6, 2000, both Zhao and Yang entered the United States and were granted political asylum the following year. Since then, they have directed the movement from New York. Chinese government sources estimate the organization has three to four million members (Dunn 2015, 62; Introvigne 2020). The movement has expanded into South Korea, Taiwan, Japan, Australia, Canada, the United States, and numerous European countries (Introvigne 2020, 107–120).

第二章：全能神教會的信仰體系

Chapter II: The Belief System of The Church of Almighty God

2.1 核心教義 / Core Doctrines

全能神教會的信仰體系可概括為以下核心教義：

The belief system of the CAG can be summarized under the following core doctrines:

（一）三個時代的神學 / The Theology of Three Ages

全能神教會教導，人類歷史是「神六千年的經營計劃」，分為三個階段：律法時代（神以耶和華之名引導以色列人）、恩典時代（神以耶穌基督之名救贖人類，但未根除人的罪性）、以及國度時代（始於1991年，神以全能神之名——即其目前的道成肉身——顯現完全的真理，使人類最終脫離罪性）。每個時代中，神以不同的名字出現：耶和華、耶穌、全能神（The Word Appears in the Flesh; holyspiritspeaks.org "Basic Beliefs"）。

The CAG teaches that human history constitutes "God's six-thousand-year management plan," divided into three stages: the Age of Law (in which God, under the name Jehovah, guided Israel), the Age of Grace (in which God, as Jesus Christ, redeemed humanity but did not eradicate its sinful nature), and the Age of Kingdom (beginning in 1991, in which God in His present incarnation as Almighty God reveals the fullness of truth and works to free humanity from sinfulness). In each age, God appears under a different name: Jehovah, Jesus, and Almighty God (The Word Appears in the Flesh; holyspiritspeaks.org "Basic Beliefs").

（二）否認三位一體 / Denial of the Trinity

全能神教會明確否認三位一體的教義。在其主要經典《話在肉身顯現》（*The Word Appears in the Flesh*）中宣稱：「三位一體的神根本不存在。也就是說，聖父、聖子、聖靈的三位一體根本不存在」。該教會主張一種形態論（模態論），認為聖父、聖子、聖靈是同一位神的三種不同顯現形態，而非三個位格（gotquestions.org; The Word Appears in the Flesh）。

The CAG explicitly denies the doctrine of the Trinity. In its primary scripture, *The Word Appears in the Flesh*, it declares: "The triune God simply does not exist. That is, the Trinity of the Father, the Son, and the Holy Spirit simply does not exist." The group teaches a form of modalism, holding that Father, Son, and Holy Spirit are three different manifestations of one God rather than three distinct Persons (gotquestions.org; The Word Appears in the Flesh).

（三）基督以女性形態再次道成肉身 / **A Second Incarnation of Christ as Female**

全能神教會最核心的信條是：耶穌基督已經以一位中國女性（楊向彬）的身分重返人間。《話在肉身顯現》中聲稱：「第一次道成肉身是男性，第二次是女性。」楊向彬被稱為「末世基督」和「全能神」——即道成肉身的神本身（Hanegraaff 2025; equip.org）。

The CAG's most central tenet is that Jesus Christ has returned to earth in the person of a Chinese woman (Yang Xiangbin). *The Word Appears in the Flesh* states: "The first incarnation was male, the second female." Yang Xiangbin is designated "Christ of the last days" and "Almighty God"—God incarnate Himself (Hanegraaff 2025; equip.org).

（四）聖經不足論 / **Insufficiency of the Bible**

全能神教會視聖經為「過時的」歷史記錄，是「發霉的舊書」。據其教導，聖經只是神過去作工的見證，而《話在肉身顯現》才是神在國度時代的完整啟示，取代並超越了聖經（gotquestions.org; kehila.org）。

The CAG views the Bible as an "outdated" historical record, a "moldy old book." According to its teaching, the Bible is merely a testimony to God's past work, while *The Word Appears in the Flesh* is God's complete revelation in the Age of Kingdom, superseding and surpassing the Bible (gotquestions.org; kehila.org).

（五）基督十架救贖不完全論 / **Christ's Atonement on the Cross Was Incomplete**

全能神教會教導，耶穌基督在十架上的救贖工作是不完全的——祂赦免了人的罪，但未根除人的罪性。只有在「國度時代」接受「全能神」（楊向彬）話語的審判與潔淨，人才能獲得真正的完全救恩（holyspiritspeaks.org "Basic Beliefs"）。

The CAG teaches that the redemptive work of Jesus Christ on the Cross was incomplete—He forgave humanity's sins but did not eradicate its sinful nature. Only in the "Age of Kingdom," by accepting the judgment and purification of "Almighty God" (Yang Xiangbin)'s words, can one attain true and complete salvation (holyspiritspeaks.org "Basic Beliefs").

2.2「聖典」——《話在肉身顯現》/ "Holy Scripture" — *The Word Appears in the Flesh*

《話在肉身顯現》(*Huà zài Ròushēn Xiǎnxiàn*)是全能神教會的首要經典，收錄了楊向彬以「全能神」名義發布的「話語」。全能神教會聲稱此書乃是啟示錄中提到的「七印封嚴的書卷」(啟示錄5:1)，也是「聖靈向眾教會所說的話」(啟示錄2:7)。信徒每日閱讀此書，如同基督徒每日閱讀聖經一般。全能神教會將此書視為人類行為的最高準則，並聲稱「沒有人敢否認這些是神的話語」(holyspiritspeaks.org "Basic Beliefs")。

The Word Appears in the Flesh (*Huà zài Ròushēn Xiǎnxiàn*, 話在肉身顯現) is the primary scripture of the CAG, containing the "words" issued by Yang Xiangbin under the name "Almighty God." The CAG claims this book is the "book sealed with seven seals" mentioned in Revelation 5:1, and represents "what the Spirit says to the churches" (Revelation 2:7). Followers read it daily, just as Christians read the Bible. The CAG regards it as the supreme principle of human conduct and claims that "no one dares to deny that they are the words of God" (holyspiritspeaks.org "Basic Beliefs").

2.3 實踐 / Practices

全能神教會的成員每週在私人住家(在中國)或「社區之家」(在海外)聚會，進行所謂的「交通聚會」(fellowship meetings)，內容包括禱告、閱讀並討論「全能神」的話語、唱詩歌、聽講道，有時還有藝術表演。該組織採取階層式管理結構，設有「監察」(inspectors)監督區域和次區域領導人。2001年後，該組織開始大規模線上傳教，建立多語言網站和社交媒體帳號(Immigration and Refugee Board of Canada 2019, 4–6; Heggie 2022)。

Members of the CAG meet weekly in private homes (in China) or "community houses" (abroad), conducting what they call "fellowship meetings." These include prayer, reading and discussing the words of "Almighty God," singing hymns, listening to sermons, and occasionally artistic performances. The organization employs a hierarchical management structure, with "inspectors" overseeing regional and sub-regional leaders. After 2001, the organization commenced large-scale online proselytization, establishing multilingual websites and social media accounts (Immigration and Refugee Board of Canada 2019, 4–6; Heggie 2022).

第三章：全能神教會為何是異端——逐條論證

Chapter III: Why The Church of Almighty God Is a Heresy — Point-by-Point Refutation

以下逐條列出全能神教會的異端教導，並運用聖經原文、猶太拉比文獻及早期教父著作予以駁斥。

The following lists the heretical teachings of the CAG point by point, refuting each using the original languages of Scripture, Jewish rabbinic literature, and Early Church Fathers' writings.

異端一：否認三位一體（形態論/模態論）

Heresy 1: Denial of the Trinity (Modalism)

全能神教會的教導：「三位一體的神根本不存在……聖父、聖子、聖靈的三位一體根本不存在。」

CAG Teaching: "The triune God simply does not exist… the Trinity of the Father, the Son, and the Holy Spirit simply does not exist."

聖經的駁斥 **/ Biblical Refutation**

馬太福音 **28:19**（**Matthew 28:19**）

希臘文原文 / Greek Original:

> **πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος**

音譯 / Transliteration: *Poreuthentes oun mathēteusate panta ta ethnē, baptizontes autous eis to onoma tou Patros kai tou Huiou kai tou Hagiou Pneumatos*

翻譯 / Translation:「所以，你們要去，使萬民作我的門徒，奉父、子、聖靈的名給他們施洗。」"Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit."

釋經 / Exegesis: 此處關鍵在於希臘文使用了單數的「名」（τὸ ὄνομα, *to onoma*），而非複數的「名」（τὰ ὀνόματα）。然而，這一個「名」統攝了三個以連接詞 καί (*kai*, "and") 連接的位格——父（τοῦ Πατρός）、子（τοῦ Υἱοῦ）、聖靈（τοῦ Ἁγίου Πνεύματος）。單數的「名」表明神聖本質的合一性；三個位格的並列表明三位之間的位格區分。這既非三神論，亦非形態論，而是三位一體：一個本質（οὐσία, *ousia*），三個位格（ὑποστάσεις, *hypostaseis*）。

The key here is that the Greek text uses the singular "name" (τὸ ὄνομα, *to onoma*), not the plural "names" (τὰ ὀνόματα). Yet this one "name" encompasses three Persons connected by the conjunction καί (*kai*, "and")—the Father (τοῦ Πατρός), the Son (τοῦ Υἱοῦ), and the Holy Spirit (τοῦ Ἁγίου Πνεύματος). The singular "name" denotes the unity of the divine essence; the juxtaposition of three Persons indicates their personal distinction. This is neither tritheism nor modalism, but the Trinity: one essence (*ousia*), three Persons (*hypostaseis*).

哥林多後書 **13:14**（**2 Corinthians 13:14**）

希臘文 / Greek:

> **Ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ καὶ ἡ ἀγάπη τοῦ Θεοῦ καὶ ἡ κοινωνία τοῦ Ἁγίου Πνεύματος μετὰ πάντων ὑμῶν.**

音譯 / Transliteration: *Hē charis tou Kyriou Iēsou Christou kai hē agapē tou Theou kai hē koinōnia tou Hagiou Pneumatos meta pantōn hymōn.*

翻譯 / Translation:「願主耶穌基督的恩惠、神的慈愛、聖靈的感動常與你們眾人同在！」"The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all."

釋經 / Exegesis: 保羅在此三位一體的祝禱中，將三個不同的屬性分別歸給三個不同的位格——恩惠歸給子（主耶穌基督）、慈愛歸給父（神）、感動歸給聖靈。若如全能神教會所主張的，這只是同一位神的三種「表現方式」，保羅的祝福就毫無意義，因為他本可簡單地說「願神的恩惠、慈愛、感動與你們同在」。三重區分的表述格式顯明了三個位格的獨立存在。

In this Trinitarian benediction, Paul attributes three distinct qualities to three distinct Persons—grace to the Son (the Lord Jesus Christ), love to the Father (God), and fellowship to the Holy Spirit. If, as the CAG claims, these are merely three "modes of expression" of the same being, Paul's benediction would be meaningless, for he could have simply said "may God's grace, love, and fellowship be with you all." The threefold distinction in formulation reveals the independent personhood of the Three.

猶太拉比文獻 **/ Jewish Rabbinic Literature**

雖然猶太教傳統強調神的獨一性，拉比文獻中確實反映了對神內在複數性的神學討論。

While Jewish tradition emphasizes the oneness of God, rabbinic literature does reflect theological discussions about an internal plurality within the Godhead.

創世記拉巴 **(Bereshit Rabbah) 8:9** 論創世記**1:26**

希伯來文 / Hebrew:

אָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָן: בְּשָׁעָה שֶׁבָּרָא הַקָּדוֹשׁ בָּרוּךְ הוּא אֶת אָדָם הָרִאשׁוֹן, בְּרָאוֹ דּוּ פַּרְצוּפִין

音譯 / Transliteration: *Amar Rabbi Shmuel bar Nachman: B'sha'ah shebarah HaKadosh Barukh Hu et Adam haRishon, bera'o du partzufin*

翻譯 / Translation:「拉比撒母耳·巴·拿哈曼說：當至聖者（願祂被稱頌）造了第一個亞當時，祂造他為雙面的。」"Rabbi Shmuel bar Nachman said: When the Holy One, blessed be He, created the first Adam, He created him with two faces."

此段米德拉什討論的是創世記1:26中「我們要照著我們的形像……造人」（נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ, *na'aseh adam b'tzalmenu*）中「我們」的複數形式。雖然拉比的主流解釋認為神是對天使說話，但複數形式本身在猶太神學中引發了長期討論，基督教神學家由此看到了三位一體的暗示。關鍵在於：即使按照猶太教的嚴格一神論，神性中存在的複雜豐富性也不能被簡化為全能神教會那種粗糙的形態論——即認為神只是在不同時代換了面具。

This Midrash discusses the plural form in Genesis 1:26, "Let us make man in our image" (נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ, *na'aseh adam b'tzalmenu*). While the mainstream rabbinic interpretation holds that God was speaking to the angels, the plural form itself has generated longstanding discussion in Jewish theology, and Christian theologians see in it an intimation of the Trinity. The critical point is this: even under Judaism's strict monotheism, the complex richness within the Godhead cannot be reduced to the CAG's crude modalism—the idea that God merely changes masks in different ages.

早期教父 **/ Early Church Fathers**

亞他那修（聖亞大納削），《反亞略論》**(Orationes contra Arianos)**

希臘文 / Greek:

> **Τριὰς ἁγία καὶ τελεία ἐστίν, ἐν Πατρὶ καὶ Υἱῷ καὶ Ἁγίῳ Πνεύματι θεολογουμένη, οὐδὲν ἀλλότριον ἢ ἔξωθεν ἐπιμιγνύμενον ἔχουσα**

音譯 / Transliteration: *Trias hagia kai teleia estin, en Patri kai Huiō kai Hagiō Pneumati theologoumenē, ouden allotrion ē exōthen epimigymenon echousa*

翻譯 / Translation:「聖三位一體是神聖而完全的，在父、子和聖靈中被宣講，其中沒有任何外來或摻雜的東西。」"The Holy Trinity is sacred and perfect, being theologized in the Father, the Son, and the Holy Spirit, having nothing foreign or externally mingled."（Athanasius, *Ep. ad Serap.* I.28）

亞他那修在第四世紀的反亞略主義鬥爭中確立了三位一體的正統教義：父、子、聖靈是三個共永存的位格（ὑποστάσεις），分享同一神聖本質（ὁμοούσιον）。這直接否定了全能神教會的形態論，即認為父、子、聖靈只是同一位神的三種表現形式。

Athanasius, in the fourth-century struggle against Arianism, established the orthodox doctrine of the Trinity: Father, Son, and Holy Spirit are three co-eternal Persons (ὑποστάσεις, *hypostaseis*), sharing the same divine essence (ὁμοούσιον, *homoousión*). This directly negates the modalism of the CAG, which holds that Father, Son, and Holy Spirit are merely three modes of expression of the same divine being.

尼西亞**—**君士坦丁堡信經（**381**年）**/ Nicene-Constantinopolitan Creed (381 AD)**

希臘文 / Greek:

> **Πιστεύομεν εἰς ἕνα Θεὸν Πατέρα παντοκράτορα... καὶ εἰς ἕνα Κύριον Ἰησοῦν Χριστὸν τὸν υἱὸν τοῦ Θεοῦ τὸν Μονογενῆ... καὶ εἰς τὸ Πνεῦμα τὸ Ἅγιον, τὸ Κύριον καὶ Ζωοποιόν, τὸ ἐκ τοῦ Πατρὸς ἐκπορευόμενον, τὸ σὺν Πατρὶ καὶ Υἱῷ συμπροσκυνούμενον καὶ συνδοξαζόμενον**

音譯 / Transliteration: *Pisteuomen eis hena Theon Patera pantokratora… kai eis hena Kyrion Iēsoun Christon ton huion tou Theou ton Monogenē… kai eis to Pneuma to Hagion, to Kyrion*

kai Zōopoion, to ek tou Patros ekporeuomenon, to syn Patri kai Huiō symproskynounmenon kai syndoxazomenon

翻譯 / Translation:「我們信獨一的神，全能的父……我們信獨一的主耶穌基督，神的獨生子……我們信聖靈，主，賜生命者，從父出來，與父子同受敬拜，同受榮耀……」

此信經由第一次尼西亞公會議（325年）奠基，並於第一次君士坦丁堡公會議（381年）完成定型。信經明確宣告三個位格各自具有完整的神性，且同受敬拜——這與全能神教會的形態論截然對立。聖靈「與父子同受敬拜，同受榮耀」（συμπροσκυνούμενον καὶ συνδοξαζόμενον）這一表述，表明聖靈是與父和子同等並存的位格，而非神在某一時代的臨時「表現」。

This Creed, laid down at the First Council of Nicaea (325 AD) and finalized at the First Council of Constantinople (381 AD), explicitly proclaims that each of the three Persons possesses full divinity and receives co-equal worship—in direct contradiction to the modalism of the CAG. The statement that the Holy Spirit is "together worshipped and together glorified with the Father and the Son" (συμπροσκυνούμενον καὶ συνδοξαζόμενον) demonstrates that the Spirit is a Person co-existing on equal terms with the Father and the Son, not a temporary "manifestation" of God in some era.

異端二：基督以女性形態再次道成肉身

Heresy 2: A Second Incarnation of Christ as a Woman

全能神教會的教導：「第一次道成肉身是男性，第二次是女性。」基督已經以楊向彬的形態重返人間。

CAG Teaching: "The first incarnation was male, the second female." Christ has already returned in the form of Yang Xiangbin.

聖經的駁斥 **/ Biblical Refutation**

使徒行傳 **1:11**（**Acts 1:11**）

希臘文 / Greek:

> **Ἄνδρες Γαλιλαῖοι, τί ἑστήκατε βλέποντες εἰς τὸν οὐρανόν; οὗτος ὁ Ἰησοῦς ὁ ἀναληφθεὶς ἀφ᾽ ὑμῶν εἰς τὸν οὐρανὸν οὕτως ἐλεύσεται ὃν τρόπον ἐθεάσασθε αὐτὸν πορευόμενον εἰς τὸν οὐρανόν.**

音譯 / Transliteration: *Andres Galilaioi, ti hestēkate blepontes eis ton ouranon? Houtos ho lēsous ho analēftheis aph' hymōn eis ton ouranon houtōs eleusetai hon tropon etheasasthe auton poreuomenon eis ton ouranon.*

翻譯 / Translation:「加利利人哪，你們為甚麼站著望天呢？這離開你們被接升天的耶穌，你們見祂怎樣往天上去，祂還要怎樣來。」"Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven."

釋經 / Exegesis: 此段經文有幾個關鍵的希臘文用語。第一，**οὗτος ὁ Ἰησοῦς** (*houtos ho Iēsous*, "這位耶穌")——指示代詞 οὗτος 強調的是同一位耶穌，即門徒所親眼目睹的那一位，而非另一個人或另一種形態。第二，**οὕτως ἐλεύσεται ὃν τρόπον** (*houtōs eleusetai hon tropon*, "祂將以同樣的方式來臨")——ὃν τρόπον 是一個表示「以……方式」的片語，表明基督再來的方式與祂升天的方式完全相同：可見的（βλέποντες, *blepontes*）、榮耀的、身體性的。這完全排除了以另一性別、另一種族、在另一地點「秘密地」道成肉身的可能性。

Several key Greek terms in this passage are decisive. First, **οὗτος ὁ Ἰησοῦς** (*houtos ho Iēsous*, "this Jesus")—the demonstrative pronoun οὗτος emphatically identifies the **same** Jesus whom the disciples witnessed, not another person or another form. Second, **οὕτως ἐλεύσεται ὃν τρόπον** (*houtōs eleusetai hon tropon*, "He will come in the same way")—the phrase ὃν τρόπον denotes "in the manner in which," indicating that Christ's return will be **exactly the same** as His ascension: visible (βλέποντες, *blepontes*), glorious, and bodily. This completely excludes the possibility of a "secret" incarnation in another gender, another ethnicity, in another location.

希伯來書 **9:27–28**（**Hebrews 9:27–28**）

希臘文 / Greek:

> **καὶ καθ᾽ ὅσον ἀπόκειται τοῖς ἀνθρώποις ἅπαξ ἀποθανεῖν, μετὰ δὲ τοῦτο κρίσις, οὕτως καὶ ὁ Χριστός, ἅπαξ προσενεχθεὶς εἰς τὸ πολλῶν ἀνενεγκεῖν ἁμαρτίας, ἐκ δευτέρου χωρὶς ἁμαρτίας ὀφθήσεται τοῖς αὐτὸν ἀπεκδεχομένοις εἰς σωτηρίαν.**

音譯 / Transliteration: *kai kath' hoson apokeitai tois anthrōpois hapax apothanein, meta de touto krisis, houtōs kai ho Christos, hapax prosenechtheis eis to pollōn anenenkein hamartias, ek deuterou chōris hamartias ofthēsetai tois auton apekdechomenois eis sōtērian.*

翻譯 / Translation:「按著定命，人人都有一死，死後且有審判。照樣，基督既然一次被獻，擔當了多人的罪，將來要向那等候祂的人第二次顯現，並與罪無關，乃是為拯救他們。」

釋經 / Exegesis: **ἅπαξ** (*hapax*, "一次")是希伯來書中的關鍵詞（9:7, 9:26, 9:27, 9:28, 10:2），強調基督獻祭的「一次永遠性」。基督一次被獻為祭（ἅπαξ προσενεχθείς），正如人一次死亡（ἅπαξ ἀποθανεῖν）。祂第二次顯現（ἐκ δευτέρου ὀφθήσεται）是與罪無關的（χωρὶς ἁμαρτίας），是為了拯救等候祂的人——不是為了再次道成肉身、再次受苦或再次作工。這直接否定了全能神教會所謂「第二次道成肉身」的教導。**ὀφθήσεται** (*ofthēsetai*, "will be seen/will appear") 是被動語態未來時，暗示一種可見的、榮耀的顯現，而非在某處秘密地以另一種身體出現。

ἅπαξ (*hapax*, "once") is a key word in Hebrews (9:7, 9:26, 9:27, 9:28, 10:2), emphasizing the "once-for-all" nature of Christ's sacrifice. Christ was offered **once** (ἅπαξ προσενεχθείς), just as humans die **once** (ἅπαξ ἀποθανεῖν). His second appearance (ἐκ δευτέρου ὀφθήσεται) is **apart**

from sin (χωρὶς ἁμαρτίας), for the salvation of those who await Him—not for a second incarnation, a second suffering, or a second work. This directly negates the CAG's teaching of a "second incarnation." **ὀφθήσεται** (*ofthēsetai*, "will be seen/will appear") is a future passive indicative, implying a visible, glorious manifestation, not a secret appearance in another body somewhere.

馬太福音 **24:23–27**（**Matthew 24:23–27**）

值得注意的是，全能神教會自己引用的核心經文——馬太福音24:27——恰恰是在其更廣泛的上下文中反駁了全能神教會的主張：

It is noteworthy that the very passage the CAG cites as its foundational text—Matthew 24:27—in its broader context actually **refutes** the CAG's claims:

希臘文 / Greek (vv. 23–26):

> **τότε ἐάν τις ὑμῖν εἴπῃ· ἰδοὺ ὧδε ὁ Χριστός, ἤ· ὧδε, μὴ πιστεύσητε· ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφῆται...**

音譯 / Transliteration: *tote ean tis hymin eipē: idou hōde ho Christos, ē: hōde, mē pisteusēte; egerthēsontai gar pseudochristoi kai pseudoprophētai...*

翻譯 / Translation:「那時，若有人對你們說：『看哪，基督在這裏！』或說：『在那裏！』你們不要信！因為假基督（ψευδόχριστοι, *pseudochristoi*）和假先知（ψευδοπροφῆται, *pseudoprophētai*）將要起來……」

耶穌明確警告不要相信任何聲稱基督在某個特定地點（如中國）的說法。經文中的禁止命令 μὴ πιστεύσητε (*mē pisteusēte*, "不要信！") 是虛擬語氣否定形式，表達一種絕對的禁令。然後第27節說明真正的再來是如閃電一般——瞬間遍及全球、人人可見——而非秘密地在某處以肉身顯現。全能神教會截取第27節卻忽略23–26節的上下文，是一種典型的斷章取義。

Jesus explicitly warns against believing anyone who claims Christ is in some specific location (such as China). The prohibitive command μὴ πιστεύσητε (*mē pisteusēte*, "do not believe!") is an aorist subjunctive negation expressing an absolute prohibition. Then verse 27 explains that the true return will be like lightning—instantaneous across the globe, visible to all—not a secret incarnation in the flesh somewhere. The CAG's extraction of verse 27 while ignoring the context of verses 23–26 is a classic case of proof-texting.

猶太拉比文獻 **/ Jewish Rabbinic Literature**

巴比倫塔木德，《公會論》**97b**（**Babylonian Talmud, Sanhedrin 97b**）

希伯來文/亞蘭文 / Hebrew/Aramaic:

> **תָּנָא דְּבֵי אֵלִיָּהוּ: שִׁשָּׁת אַלְפֵי שָׁנָה הָוֵי עָלְמָא — תְּרֵי אַלְפֵי תֹּהוּ, תְּרֵי אַלְפֵי תּוֹרָה, תְּרֵי אַלְפֵי יְמוֹת הַמָּשִׁיחַ**

音譯 / Transliteration: *Tana d'vei Eliyahu: sheshet alfei shana havei alma — trei alfei tohu, trei alfei Torah, trei alfei yemot HaMashiach*

翻譯 / Translation:「以利亞學派教導：世界存在六千年——兩千年混沌，兩千年律法，兩千年彌賽亞時代。」

此段塔木德經文描述了彌賽亞時代的來臨框架。值得注意的是，拉比傳統中的彌賽亞觀念從未包含一個「第二次道成肉身」的概念——彌賽亞的來臨是公開的、榮耀的、普世性的，而非秘密地以另一性別出現在某個國家。全能神教會的「三個時代」框架雖然表面上與此段有些相似，但其核心主張（即神在每個時代換一個名字、換一個肉身）完全偏離了猶太-基督教的彌賽亞期望。

This Talmudic passage describes the framework for the coming of the Messianic age. Notably, the rabbinic concept of the Messiah never includes a "second incarnation"—the Messiah's coming is public, glorious, and universal, not a secret appearance in another gender in some particular country. While the CAG's "three ages" framework bears superficial resemblance to this passage, its core claim (that God changes name and body in each age) completely departs from the Judeo-Christian Messianic expectation.

米示拿，《公會論》**10:1**（**Mishnah, Sanhedrin 10:1**）

希伯來文 / Hebrew:

> **כָּל יִשְׂרָאֵל יֵשׁ לָהֶם חֵלֶק לָעוֹלָם הַבָּא**

音譯 / Transliteration: *Kol Yisrael yesh lahem chelek la'olam haba*

翻譯 / Translation:「所有以色列人在來世都有份。」

此段米示拿確立了來世（עוֹלָם הַבָּא, *olam haba*）的概念。在猶太末世論中，來世的到來與彌賽亞的公開顯現密切相關。沒有任何拉比傳統支持一個秘密的、非公開的彌賽亞出現——更遑論一位以另一種性別「再次道成肉身」的彌賽亞。

This Mishnah establishes the concept of the World to Come (*olam haba*). In Jewish eschatology, the arrival of the World to Come is closely tied to the public manifestation of the Messiah. No rabbinic tradition supports a secret, non-public appearance of the Messiah—much less a Messiah who "re-incarnates" in another gender.

早期教父 **/ Early Church Fathers**

聖愛任紐（聖依勒內），《反異端》**(Adversus Haereses) III.16.6**

拉丁文 / Latin:

> **Unus igitur Deus Pater… et unus Christus Iesus Dominus noster, veniens per universam dispositionem et omnia in semetipsum recapitulans.**

音譯 / Transliteration: *Unus igitur Deus Pater… et unus Christus Iesus Dominus noster, veniens per universam dispositionem et omnia in semetipsum recapitulans.*

翻譯 / Translation:「因此只有一位天主父……和一位基督耶穌我們的主，祂貫穿整個救恩計劃而來，並將萬有總歸在祂自己裏面。」

愛任紐的「歸總」（*recapitulatio*，希臘文 ἀνακεφαλαίωσις, *anakephalaiōsis*）神學強調，基督的道成肉身是一次性的、獨特的，基督在一次道成肉身中將人類全部歷史歸總在自己裏面。這排除了第二次道成肉身的可能性。

Irenaeus's theology of "recapitulation" (*recapitulatio*, Greek ἀνακεφαλαίωσις, *anakephalaiōsis*) emphasizes that the Incarnation of Christ was singular and unique—Christ, in one Incarnation, recapitulated the whole of human history in Himself. This excludes the possibility of a second incarnation.

迦克敦（卡爾西頓）公會議（**451**年）的信條定義 **/ The Definition of the Council of Chalcedon (451 AD)**

希臘文 / Greek:

> **Ἕνα καὶ τὸν αὐτὸν Χριστόν, Υἱόν, Κύριον, Μονογενῆ, ἐν δύο φύσεσιν ἀσυγχύτως, ἀτρέπτως, ἀδιαιρέτως, ἀχωρίστως γνωριζόμενον**

音譯 / Transliteration: *Hena kai ton auton Christon, Huion, Kyrion, Monogenē, en dyo physesin asynchytōs, atreptōs, adiairetōs, achōristōs gnōrizomenon*

翻譯 / Translation:「我們承認同一位基督、子、主、獨生子，在兩個性質中——不混淆地、不改變地、不分割地、不分離地——被認識。」

迦克敦信條確立了基督論的核心框架：基督是同一位（ἕνα καὶ τὸν αὐτόν）、獨生的（μονογενῆ）——即獨一無二的。祂永遠是神人二性的結合，「不改變地」（ἀτρέπτως, *atreptōs*）。這裏的「不改變」排除了基督會以另一種形態（如女性、中國人）再次道成肉身的可能。基督的位格是永恆不變的。

The Chalcedonian Definition establishes the core Christological framework: Christ is **one and the same** (ἕνα καὶ τὸν αὐτόν), the **Only-begotten** (μονογενῆ)—unique and unrepeatable. He is forever the union of divine and human natures, "unchangeably" (ἀτρέπτως, *atreptōs*). This "unchangeably" excludes the possibility that Christ could incarnate again in another form (as a female, as Chinese). Christ's Person is eternally immutable.

異端三：否認聖經的充分性與至高權威

Heresy 3: Denial of the Sufficiency and Supreme Authority of Scripture

全能神教會的教導：聖經是「過時的」、「發霉的舊書」。《話在肉身顯現》超越並取代了聖經。

CAG Teaching: The Bible is "outdated," a "moldy old book." *The Word Appears in the Flesh* supersedes and replaces the Bible.

聖經的駁斥 **/ Biblical Refutation**

提摩太後書 **3:16–17**（**2 Timothy 3:16–17**）

希臘文 / Greek:

> **πᾶσα γραφὴ θεόπνευστος καὶ ὠφέλιμος πρὸς διδασκαλίαν, πρὸς ἐλεγμόν, πρὸς ἐπανόρθωσιν, πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ, ἵνα ἄρτιος ᾖ ὁ τοῦ θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρτισμένος.**

音譯 / Transliteration: *pasa graphē theopneustos kai ōphelimos pros didaskalian, pros elegmon, pros epanorthōsin, pros paideian tēn en dikaiosynē, hina artios ē ho tou theou anthrōpos, pros pan ergon agathon exērtismenos.*

翻譯 / Translation:「聖經都是神所默示的（θεόπνευστος, *theopneustos*，直譯『神呼出的』），於教訓、督責、使人歸正、教導人學義都是有益的，叫屬神的人得以完全（ἄρτιος, *artios*），預備行各樣的善事。」

釋經 / Exegesis: 兩個關鍵的希臘字詞值得深入分析。**θεόπνευστος** (*theopneustos*, "God-breathed") 是一個複合詞，由 θεός (*theos*, "God") 和 πνέω (*pneō*, "to breathe") 構成，表明聖經的來源是神自己的呼出，而非人類的產品。**ἄρτιος** (*artios*, "complete, fit, capable") 表示「完全的、齊備的」，搭配下一個詞 **ἐξηρτισμένος** (*exērtismenos*, 完成時態被動語態分詞，來自 ἐξαρτίζω, "to fully equip")，表示聖經使屬神的人被完全裝備——不需要任何額外的啟示或經典來補充。如果全能神教會聲稱聖經是不充分的、需要《話在肉身顯現》來補充，那就直接違背了保羅對聖經充分性的宣告。

Two critical Greek terms deserve in-depth analysis. **θεόπνευστος** (*theopneustos*, "God-breathed") is a compound word from θεός (*theos*, "God") and πνέω (*pneō*, "to breathe"), indicating that Scripture's origin is God's own breathing-out, not a human product. **ἄρτιος** (*artios*, "complete, fit, capable") means "fully adequate," and combined with **ἐξηρτισμένος** (*exērtismenos*, a perfect passive participle from ἐξαρτίζω, "to fully equip"), indicates that Scripture **fully equips** the person of God—no additional revelation or scripture is needed to supplement it. If the CAG claims the Bible is insufficient and needs supplementation by *The Word Appears in the Flesh*, it directly contradicts Paul's declaration of Scripture's sufficiency.

啟示錄 **22:18–19**（**Revelation 22:18–19**）

希臘文 / Greek:

> **Μαρτυρῶ ἐγὼ παντὶ τῷ ἀκούοντι τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου· ἐάν τις ἐπιθῇ ἐπ᾽ αὐτά, ἐπιθήσει ὁ θεὸς ἐπ᾽ αὐτὸν τὰς πληγὰς τὰς**

> **γεγραμμένας ἐν τῷ βιβλίῳ τούτῳ· καὶ ἐάν τις ἀφέλῃ ἀπὸ τῶν λόγων τοῦ βιβλίου τῆς προφητείας ταύτης, ἀφελεῖ ὁ θεὸς τὸ μέρος αὐτοῦ ἀπὸ τοῦ ξύλου τῆς ζωῆς**

翻譯 / Translation:「我向一切聽見這書上預言的人作見證：若有人在這預言上加添什麼，神必將寫在這書上的災禍加在他身上；這書上的預言，若有人刪去什麼，神必從這書上所寫的生命樹和聖城刪去他的份。」

全能神教會聲稱其《話在肉身顯現》是啟示錄5:1中「七印封嚴的書卷」，並將其置於聖經之上。然而，啟示錄的結語嚴厲警告不得在這預言書上加添或刪減任何內容。雖然此段經文在嚴格的解經學意義上直接指涉啟示錄本身，但其原則——神聖啟示的封閉性和完整性——適用於整本聖經正典。

The CAG claims that *The Word Appears in the Flesh* is the "book sealed with seven seals" from Revelation 5:1, placing it above the Bible. Yet the concluding verses of Revelation sternly warn against adding to or removing anything from this prophetic book. While this passage in strict exegetical terms refers directly to Revelation itself, the principle—the closed and complete nature of divine revelation—applies to the entire biblical canon.

猶太拉比文獻 / **Jewish Rabbinic Literature**

巴比倫塔木德，《巴巴·巴特拉》**14b**（**Babylonian Talmud, Bava Batra 14b**）

此段塔木德詳細討論了希伯來聖經的正典順序和構成，確認了先知書（נְבִיאִים, *Nevi'im*）和聖卷（כְּתוּבִים, *Ketuvim*）的範圍。拉比傳統一致認為，先知性的啟示在瑪拉基之後已經終止。

This Talmudic passage discusses in detail the canonical order and composition of the Hebrew Bible, confirming the scope of the Prophets (נְבִיאִים, *Nevi'im*) and the Writings (כְּתוּבִים, *Ketuvim*). Rabbinic tradition consistently holds that prophetic revelation ceased after Malachi.

托塞夫塔，《索塔》**13:2**（**Tosefta, Sotah 13:2**）

希伯來文 / Hebrew:

> **מִשֶּׁמֵּתוּ נְבִיאִים הָאַחֲרוֹנִים חַגַּי זְכַרְיָה וּמַלְאָכִי, נִסְתַּלְּקָה רוּחַ הַקֹּדֶשׁ מִיִּשְׂרָאֵל**

音譯 / Transliteration: *Mishemetu nevi'im ha'acharonim Chaggai Zekharyah uMalakhi, nistalekah Ruach HaKodesh miYisrael*

翻譯 / Translation:「自從末後的先知——哈該、撒迦利亞和瑪拉基——去世後，聖靈就從以色列離去了。」

此段托塞夫塔明確宣告，在最後的先知之後，直接的先知性啟示已經終止。基督教神學在此基礎上，將正典的封閉視為神聖啟示在聖經中已經完備的標誌。全能神教會聲稱楊向彬帶來「神的現時話語」（即新的啟示），這與猶太-基督教傳統中啟示終結的共識相矛盾。

This Tosefta explicitly declares that after the last prophets, direct prophetic revelation ceased. Christian theology, building on this foundation, regards the closure of the canon as the marker that divine revelation has been completed in Scripture. The CAG's claim that Yang Xiangbin brings "God's present-day words" (i.e., new revelation) contradicts the Judeo-Christian consensus on the cessation of revelation.

早期教父 **/ Early Church Fathers**

亞歷山大的聖亞他那修,《復活節書信》第**39**封 **(Festal Letter 39, 367 AD)**

希臘文摘要 / Greek summary:

> **Ταῦτα πηγαὶ τοῦ σωτηρίου, ὥστε τὸν διψῶντα ἐμπλησθῆναι τῶν ἐν τούτοις λογίων. Ἐν τούτοις μόνοις τὸ τῆς εὐσεβείας διδασκαλεῖον εὐαγγελίζεται· μηδεὶς τούτοις ἐπιβαλλέτω, μηδὲ τούτων ἀφαιρείσθω τι.**

音譯 / Transliteration: *Tauta pēgai tou sōtēriou, hōste ton dipsōnta emplēsthēnai tōn en toutois logiōn. En toutois monois to tēs eusebeias didaskalion euangelizetai; mēdeis toutois epiballetō, mēde toutōn aphairesthō ti.*

翻譯 / Translation:「這些（經卷）是救恩的泉源，使渴慕者得以從其中的神諭得到滿足。唯有在這些經卷中，敬虔的教訓被傳揚。讓人不要在其上加添什麼，也不要從中刪去什麼。」

亞他那修的第39封復活節書信是教會歷史上首次明確列出今日所認定的27卷新約正典的文獻。他強調，唯獨在這些經卷中（ἐν τούτοις μόνοις, *en toutois monois*）包含了敬虔的教訓，不容加添或刪減。這是正典封閉性的早期教父宣言，直接挑戰全能神教會試圖在聖經之外加添新經典的做法。

Athanasius's 39th Festal Letter is the first document in church history to explicitly list the 27 books of the New Testament as they are recognized today. He emphasizes that **only** in these books (ἐν τούτοις μόνοις, *en toutois monois*) are the teachings of piety proclaimed, with nothing to be added or removed. This is an early patristic declaration of canonical closure, directly challenging the CAG's attempt to append new scriptures beyond the Bible.

異端四：否認十字架救贖的完全性

Heresy 4: Denial of the Completeness of the Atonement on the Cross

全能神教會的教導：耶穌在十字架上的工作是不完全的，祂赦免了罪但未根除罪性。唯有「全能神」的國度時代話語才能完成救贖。

CAG Teaching: Jesus' work on the Cross was incomplete—He forgave sins but did not eradicate the sin nature. Only the words of "Almighty God" in the Age of Kingdom can complete salvation.

聖經的駁斥 / **Biblical Refutation**

約翰福音 **19:30**（**John 19:30**）

希臘文 / Greek:

> **Τετέλεσται.**

音譯 / Transliteration: *Tetelestai.*

翻譯 / Translation:「成了！」"It is finished!"

釋經 / Exegesis: **Τετέλεσται** (*Tetelestai*) 是動詞 τελέω (*teleō*, "to complete, to fulfill, to bring to an end") 的完成時態被動語態（perfect tense, passive voice）。希臘文的完成時態表示一個已完成的行動，其結果持續存在。這一個字概括了基督在十字架上的整個工作——不僅是「完了」，更是「已經完全成就了，其結果永遠持續」。在古代商業用語中，τετέλεσται 被寫在收據上，意為「已全額付清」（*paid in full*）。基督的救贖工作不需要任何補充、延續或「第二階段」。全能神教會聲稱十字架的工作是不完全的，這是對 τετέλεσται 之意的直接否定。

Τετέλεσται (*Tetelestai*) is the **perfect tense, passive voice** of the verb τελέω (*teleō*, "to complete, to fulfill, to bring to an end"). The Greek perfect tense denotes a completed action whose results continue into the present. This single word encapsulates the entirety of Christ's work on the Cross—not merely "it is over" but "it has been completely accomplished, and its results endure forever." In ancient commercial language, τετέλεσται was written on receipts to mean "paid in full." Christ's redemptive work needs no supplement, continuation, or "second phase." The CAG's claim that the work of the Cross was incomplete is a direct denial of the meaning of τετέλεσται.

希伯來書 **10:10, 14**（**Hebrews 10:10, 14**）

希臘文 / Greek:

> **(v.10) ἐν ᾧ θελήματι ἡγιασμένοι ἐσμὲν διὰ τῆς προσφορᾶς τοῦ σώματος Ἰησοῦ Χριστοῦ ἐφάπαξ.**
>
> **(v.14) μιᾷ γὰρ προσφορᾷ τετελείωκεν εἰς τὸ διηνεκὲς τοὺς ἁγιαζομένους.**

翻譯 / Translation:「(10) 我們憑這旨意，靠耶穌基督，只一次獻上祂的身體，就得以成聖（ἡγιασμένοι ἐσμέν, 完成時態，表示已完成且持續的狀態）。(14) 因為祂一次獻祭，便叫那得以成聖的人永遠完全（τετελείωκεν εἰς τὸ διηνεκές, 完成時態，表示永恆持續的完全）。」

此處的 **ἐφάπαξ** (*ephapax*, "once for all") 是 ἅπαξ 的加強形式，更有力地強調了基督獻祭的一次永遠性。**τετελείωκεν** (*teteleiōken*) 是完成時態主動語態，來自 τελειόω (*teleioō*, "to make perfect, to complete")——基督已經使那些被分別為聖的人永遠完全了（εἰς τὸ διηνεκές, *eis to diēnekes*, "into perpetuity"）。這意味著基督的一次獻祭產生了永恆的、持續的、完全的效果。不存在「不完全的救贖」需要後來的「國度時代」來補充。

Here **ἐφάπαξ** (*ephapax*, "once for all") is the strengthened form of ἅπαξ, even more emphatically underscoring the once-for-all nature of Christ's sacrifice. **τετελείωκεν** (*teteleiōken*) is the perfect tense active voice of τελειόω (*teleioō*, "to make perfect, to complete")—Christ **has** made those being sanctified **perfect forever** (εἰς τὸ διηνεκές, *eis to diēnekes*, "into perpetuity"). This means Christ's single offering produces an eternal, ongoing, complete effect. There is no "incomplete redemption" requiring a later "Age of Kingdom" to supplement it.

猶太拉比文獻 **/ Jewish Rabbinic Literature**

《利未記經註》**(Sifra)**，**Acharei Mot 4:10**

希伯來文 / Hebrew:

> **כִּי בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי יְהוָה תִּטְהָרוּ׃**

音譯 / Transliteration: *Ki vaYom hazeh yekhapper aleikhem letaher etkhem mikol chattoteikhem lifnei YHWH titharu*

翻譯 / Translation:「因在這日要為你們贖罪，使你們潔淨。你們要在耶和華面前得以潔淨，脫盡一切的罪愆。」（利未記 16:30）

西弗拉（利未記經註）對此段經文的討論強調了贖罪日（יוֹם הַכִּפֻּרִים, *Yom HaKippurim*）的潔淨功效——使人「脫盡一切的罪愆」（מִכֹּל חַטֹּאתֵיכֶם, *mikol chattoteikhem*）。在基督教神學中，基督的十字架被理解為終極的贖罪日獻祭（希伯來書9-10章），其功效不僅赦免罪行，更完全潔淨罪性。全能神教會聲稱十字架只赦免了罪行而未處理罪性，這既誤解了利未記的贖罪祭類型，也否認了希伯來書對基督祭獻完全性的宣告。

The Sifra's discussion of this passage emphasizes the purifying efficacy of the Day of Atonement (יוֹם הַכִּפֻּרִים, *Yom HaKippurim*)—cleansing people "from all their sins" (מִכֹּל חַטֹּאתֵיכֶם, *mikol chattoteikhem*). In Christian theology, Christ's Cross is understood as the ultimate Day of Atonement sacrifice (Hebrews 9–10), whose efficacy not only forgives sinful deeds but completely purifies the sin nature. The CAG's claim that the Cross only forgave sinful acts without addressing the sin nature both misreads the Levitical atonement typology and denies the Book of Hebrews' declaration of Christ's sacrifice's completeness.

早期教父 **/ Early Church Fathers**

聖奧古斯丁（聖奧斯定），《論三位一體》**(De Trinitate) IV.13.17**

拉丁文 / Latin:

> **Sanguis ille, quoniam eius est qui nullum habuit omnino peccatum, in remissionem fusus est peccatorum; ne diutius nos diabolus teneret obnoxios reatu peccatorum.**

翻譯 / Translation:「那寶血，因為它屬於那完全沒有罪的那一位，是為赦罪而流出的；為使魔鬼不再長久將我們拘禁在罪的權勢之下。」

奧古斯丁強調基督寶血的完全救贖功效：它不僅赦免罪行（in remissionem peccatorum），更使人脫離魔鬼的控制（ne diutius nos diabolus teneret）。這種救贖是全面的、徹底的，不需要任何後續階段來補充。

Augustine emphasizes the complete redemptive efficacy of Christ's blood: it not only forgives sins (*in remissionem peccatorum*) but also liberates humanity from the devil's dominion (*ne diutius nos diabolus teneret*). This redemption is comprehensive and thorough, requiring no subsequent phase to supplement it.

異端五：將一位凡人女性奉為神

Heresy 5: Deifying a Mortal Woman

全能神教會的教導：楊向彬是「全能神」——即道成肉身的神，是基督的「第二次道成肉身」。

CAG Teaching: Yang Xiangbin is "Almighty God"—God incarnate, the "second incarnation" of Christ.

聖經的駁斥 **/ Biblical Refutation**

以賽亞書 **43:10**（**Isaiah 43:10**）

希伯來文 / Hebrew:

לְפָנַי לֹא־נוֹצַר אֵל וְאַחֲרַי לֹא יִהְיֶה

音譯 / Transliteration: *Lefanai lo notzar El v'acharai lo yihyeh*

翻譯 / Translation:「在我以前沒有真神；在我以後也必沒有。」"Before me no god was formed, nor shall there be any after me."

此段經文使用了 נוֹצַר (*notzar*, "was formed/fashioned"，出自 יצר, *yatzar*) 一詞，表明沒有任何神是被「塑造」出來的——無論是在耶和華之前還是之後。楊向彬作為一個1973年出生的凡人女性，若被尊為「全能神」，就構成了一個在耶和華之後被「塑造」的神——這正是以賽亞書43:10所明確否定的。

This passage uses the word נוֹצַר (*notzar*, "was formed/fashioned," from יצר, *yatzar*), indicating that no god was ever "formed"—neither before nor after YHWH. Yang Xiangbin, as a mortal woman born in 1973, if venerated as "Almighty God," constitutes a god "formed" **after** YHWH—precisely what Isaiah 43:10 explicitly denies.

加拉太書 **1:8–9**（**Galatians 1:8–9**）

希臘文 / Greek:

> **ἀλλὰ καὶ ἐὰν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίζηται ὑμῖν παρ᾽ ὃ εὐηγγελισάμεθα ὑμῖν, ἀνάθεμα ἔστω.**

音譯 / Transliteration: *alla kai ean hēmeis ē angelos ex ouranou euangelizētai hymin par' ho euēngelisametha hymin, anathema estō.*

翻譯 / Translation:「但無論是我們，是天上來的使者，若傳福音給你們，與我們所傳給你們的不同，他就應當被咒詛（ἀνάθεμα, *anathema*）！」

保羅使用了極其強烈的措辭：即使是使徒本人或天使，若傳另一個福音，也當受咒詛（ἀνάθεμα, *anathema*——原意為「被奉獻給神以供毀滅之物」，即遭受神聖的棄絕）。全能神教會傳講的福音——一個新的道成肉身、一部取代聖經的新經典、一個不完全的十字架——顯然是一個「不同的福音」（παρ᾽ ὃ εὐηγγελισάμεθα, "contrary to what we preached"），落在保羅的咒詛之下。

Paul uses exceedingly strong language: even if he himself or an angel from heaven preaches a different gospel, that entity should be accursed (ἀνάθεμα, *anathema*—originally meaning "something devoted to God for destruction," i.e., subjected to divine rejection). The gospel preached by the CAG—a new incarnation, a new scripture superseding the Bible, an incomplete Cross—is manifestly "a different gospel" (παρ᾽ ὃ εὐηγγελισάμεθα, "contrary to what we preached"), falling under Paul's anathema.

猶太拉比文獻 **/ Jewish Rabbinic Literature**

巴比倫塔木德，《公會論》**38b**（**Babylonian Talmud, Sanhedrin 38b**）

亞蘭文 / Aramaic:

> **אִם יֹאמַר לְךָ אָדָם אֲנִי אֵל הוּא כּוֹזֵב**

音譯 / Transliteration: *Im yomar lekha adam ani El hu kozev*

翻譯 / Translation:「如果有人對你說『我是神』，他就是在說謊。」

另見耶路撒冷塔木德，《塔尼特》2:1（Jerusalem Talmud, Ta'anit 2:1）的平行段落：

希伯來文 / Hebrew:

> **אָמַר רַבִּי אֲבָהוּ: אִם יֹאמַר לְךָ אָדָם אֱלֹהִים אֲנִי — כּוֹזֵב הוּא**

音譯 / Transliteration: *Amar Rabbi Avahu: Im yomar lekha adam "Elohim ani" — kozev hu*

翻譯 / Translation:「拉比阿瓦胡說：如果有人對你說『我是神』——他就是在說謊。」

此段拉比教導直接且明確：任何自稱為神的凡人都是說謊者（כּוֹזֵב, *kozev*）。楊向彬自稱（或被其追隨者宣稱）為「全能神」，正落入此拉比警告的範疇之中。值得注意的是，拉比阿瓦胡生活在第三至四世紀的凱撒利亞，其教導很可能也是在回應當時各種將人神化的異端。

This rabbinic teaching is direct and unambiguous: any mortal who claims to be God is a liar (כּוֹזֵב, *kozev*). Yang Xiangbin's self-designation (or her followers' designation of her) as "Almighty God" falls squarely within the scope of this rabbinic warning. Notably, Rabbi Avahu lived in third-to-fourth century Caesarea, and his teaching was likely also responding to various deification heresies of his time.

早期教父 **/ Early Church Fathers**

聖居普良（聖西彼廉），《論教會的合一》**(De Catholicae Ecclesiae Unitate) 3**

拉丁文 / Latin:

> **Hoc eo magis dolendum et dolenter ingemescendum est quod… pseudo-prophetae et pseudo-christi venerunt et… multi de grege contaminaverunt.**

翻譯 / Translation:「我們更應為此痛心和深深歎息，因為……假先知和假基督來到了……許多羊群中的人被他們玷污了。」

居普良在第三世紀已經警告假基督和假先知的出現會玷污教會。全能神教會以楊向彬為「基督」的做法，完全符合居普良所描述的假基督（pseudo-christi）模式。

Cyprian in the third century already warned that the appearance of false christs and false prophets would contaminate the Church. The CAG's practice of venerating Yang Xiangbin as "Christ" perfectly fits the pattern of *pseudo-christi* described by Cyprian.

異端六：以一種「輪迴式」的再道成肉身觀取代復活

Heresy 6: Replacing Resurrection with a "Reincarnation-like" View of Re-Incarnation

全能神教會的教導：基督的「第二次道成肉身」以女性形態出現。此外，據報導，全能神教會的部分教導暗示「有些人將繼續做人，而有些人將變成動物」——這更接近輪迴觀念（Hanegraaff 2025; equip.org）。

CAG Teaching: Christ's "second incarnation" appears in female form. Additionally, reportedly, some teachings of the CAG imply that "some people will continue to be human, while others will become animals"—a concept closer to reincarnation (Hanegraaff 2025; equip.org).

聖經的駁斥 **/ Biblical Refutation**

如前已引用的希伯來書9:27所述：

> **ἀπόκειται τοῖς ἀνθρώποις ἅπαξ ἀποθανεῖν, μετὰ δὲ τοῦτο κρίσις**

「按著定命，人人都有一死，死後且有審判。」人只死一次（ἅπαξ, *hapax*），之後是審判（κρίσις, *krisis*）——不是輪迴，不是轉世，不是再次道成肉身。此節經文排除了所有形式的輪迴觀念。

As already cited from Hebrews 9:27: humans die **once** (ἅπαξ, *hapax*), followed by judgment (κρίσις, *krisis*)—not reincarnation, not transmigration, not re-incarnation. This verse excludes all forms of reincarnation concepts.

路加福音 **23:43**（**Luke 23:43**）

> **Ἀμήν σοι λέγω, σήμερον μετ᾽ ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.**

翻譯 / Translation:「我實在告訴你，今日你要同我在樂園裏了。」

耶穌對十字架上的強盜說「今日」（σήμερον, *sēmeron*）你要同我在樂園裏——不是「你將在未來某世轉世」。死亡之後，立即進入永恆的狀態（樂園或審判），不存在中間的輪迴階段。

Jesus told the criminal on the cross "**today**" (σήμερον, *sēmeron*) you will be with me in paradise—not "you will be reincarnated in some future life." After death, one immediately enters the eternal state (paradise or judgment); there is no intermediate stage of reincarnation.

早期教父 **/ Early Church Fathers**

聖奧利金（聖俄利根）之後的正統回應

值得注意的是，早期教會明確拒絕了一切形式的先存論和輪迴論。第二次君士坦丁堡公會議（553年）譴責了奧利金主義的某些觀點，包括靈魂先存（ψυχῶν προΰπαρξις, *psychōn proÿparxis*）的教義。教會一致堅持：每個人的靈魂是由神在受孕時創造的，死後進入永恆狀態，不存在輪迴。

It is noteworthy that the early Church explicitly rejected all forms of pre-existence and reincarnation theories. The Second Council of Constantinople (553 AD) condemned certain Origenist views, including the doctrine of the pre-existence of souls (ψυχῶν προΰπαρξις, *psychōn proÿparxis*). The Church consistently maintained that each person's soul is created by God at conception, enters the eternal state after death, and there is no reincarnation.

第四章：學術文獻綜述

Chapter IV: Review of Academic and Scholarly Literature

以下是與本研究課題相關的重要學術資料：

The following are significant academic sources relevant to this study:

主要學術著作 / **Primary Academic Works:**

Dunn, Emily. *Lightning from the East: Heterodoxy and Christianity in Contemporary China.* Leiden: Brill, 2015. 此書是西方學術界對全能神教會最早的全面性專著，詳細考察了其歷史、教義和社會影響。(This is the earliest comprehensive Western academic monograph on the CAG, examining in detail its history, doctrines, and social impact.)

Introvigne, Massimo. *Inside The Church of Almighty God: The Most Persecuted Religious Movement in China.* Oxford: Oxford University Press, 2020. 義大利宗教社會學家從宗教學角度的研究。(A study from the perspective of religious studies by an Italian sociologist of religion.)

Yang, Fenggang and Joy K.C. Pettit. "The Church of Almighty God." In *Handbook of East Asian New Religious Movements*, edited by Lukas Pokorny and Franz Winter, 59–78. Leiden: Brill, 2018. 社會學分析。(A sociological analysis.)

Heggie, Rachel. "Virtually Limited: Chinese New Religious Movements, the Great Firewall and the Case of The Church of Almighty God." *Nova Religio* 25, no. 4 (2022): 32–55. 線上傳教策略的研究。(A study on online proselytization strategies.)

基督教護教學資料 / **Christian Apologetics Sources:**

Hanegraaff, Hank. "Christ Returns to Earth as a Female — An Exposé of the Eastern Lightning Cult." *Christian Research Journal* 48, no. 02–03 (2025). 基督教研究院院長對全能神教會的全面批判。(A comprehensive critique by the president of the Christian Research Institute.)

GotQuestions.org. "What is the Church of Almighty God / Eastern Lightning?" 對全能神教會核心教義的教義性批評。(A doctrinal critique of the CAG's core teachings.)

政府與人權報告 / **Government and Human Rights Reports:**

Immigration and Refugee Board of Canada. *China: The Church of Almighty God (Quannengshen).* Ottawa, 2019. 加拿大移民暨難民局與學者的訪談彙編。(A compilation of interviews with scholars.)

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結論

Conclusion

全能神教會（東方閃電）在以下每一個核心教義上都嚴重偏離了歷史基督教的正統信仰：

The Church of Almighty God (Eastern Lightning) seriously departs from the orthodox faith of historic Christianity on every one of the following core doctrines:

（一）三位一體（**Heresy of Modalism /** 形態論異端）：全能神教會否認三位一體，採取一種形態論立場，認為父、子、聖靈只是同一位神的三種表現模式。然而，聖經（太28:19、林後13:14）、尼西亞信經、以及亞他那修等教父的教導都明確確立了三位一體的教義——一個本質、三個位格。

(1) The Trinity (Modalism): The CAG denies the Trinity, adopting a modalist position. However, Scripture (Matt. 28:19; 2 Cor. 13:14), the Nicene Creed, and the teachings of Fathers such as Athanasius all clearly establish the doctrine of the Trinity—one essence, three Persons.

（二）基督的獨一性與再來方式（**Second Incarnation Heresy /** 第二次道成肉身異端）：全能神教會宣稱基督已以中國女性的身分再次道成肉身。然而，使徒行傳1:11宣告「這位耶穌」將以祂升天的同樣方式——可見地、榮耀地、身體性地——再來。希伯來書9:28宣告基督只獻祭一次。迦克敦信條確認基督的位格是獨一的、不改變的。

(2) The Uniqueness of Christ and the Manner of His Return (Second Incarnation Heresy): The CAG claims Christ has re-incarnated as a Chinese woman. However, Acts 1:11 declares that "this Jesus" will return in the same manner as His ascension—visibly, gloriously, bodily. Hebrews 9:28 declares Christ was offered only once. The Chalcedonian Definition confirms Christ's Person is unique and unchangeable.

（三）聖經的充分性（**Extra-Biblical Revelation Heresy /** 聖經之外啟示異端）：全能神教會將《話在肉身顯現》置於聖經之上，聲稱聖經「過時」。然而，提後3:16–17宣告聖經使屬神的人「完全」。啟22:18–19嚴厲警告不得加添或刪減。亞他那修的第39封復活節書信確立了正典的封閉性。

(3) The Sufficiency of Scripture (Extra-Biblical Revelation Heresy): The CAG places *The Word Appears in the Flesh* above the Bible, claiming the Bible is "outdated." However, 2 Tim. 3:16–17 declares that Scripture makes the person of God "complete." Rev. 22:18–19 sternly warns against adding to or removing from the text. Athanasius's 39th Festal Letter establishes canonical closure.

（四）十字架救贖的完全性（**Incomplete Atonement Heresy /** 十架不完全異端）：全能神教會聲稱十字架的工作不完全。然而，約翰福音19:30的 Τετέλεσται（成了！）以完成時態宣告救贖已「全額付清」。希伯來書10:14宣告「一次獻祭，便叫那得以成聖的人永遠完全」。

(4) The Completeness of the Atonement (Incomplete Atonement Heresy): The CAG claims the work of the Cross was incomplete. However, Τετέλεσται (Tetelestai, "It is finished!") in John 19:30 declares in the perfect tense that redemption has been "paid in full." Hebrews 10:14 declares that "by one offering He has perfected for all time those who are being sanctified."

（五）將凡人神化（**Deification of a Mortal /** 凡人神化異端）：全能神教會將楊向彬尊為「全能神」。以賽亞書43:10宣告「在我以後也必沒有」其他的神。塔木德公會論38b和耶路撒冷塔木德塔尼特2:1都警告：凡自稱為神的人都是說謊者。

(5) Deification of a Mortal: The CAG venerates Yang Xiangbin as "Almighty God." Isaiah 43:10 declares "nor shall there be any after me." Talmud Sanhedrin 38b and Jerusalem Talmud Ta'anit 2:1 both warn that anyone who claims to be God is a liar.

（六）以輪迴取代復活（**Reincarnation Heresy /** 輪迴異端）：全能神教會以「第二次道成肉身」暗示了一種輪迴式的基督論。希伯來書9:27明確宣告：人人一死，死後審判。路加福音23:43確認死後立即進入永恆狀態。教會在第二次君士坦丁堡公會議上明確拒絕了一切形式的輪迴。

(6) Reincarnation Replacing Resurrection (Reincarnation Heresy): The CAG's "second incarnation" implies a reincarnation-like Christology. Hebrews 9:27 explicitly declares: each person dies once, then faces judgment. Luke 23:43 confirms immediate entry into the eternal state after death. The Church at the Second Council of Constantinople explicitly rejected all forms of reincarnation.

基於以上分析，本文的結論是：全能神教會在本質上是一個偏離正統基督教信仰的異端組織，其教導在教義學（Dogmatics）的每一個核心領域——神論、基督論、聖靈論、救贖論、聖經論和末世論——都與歷史基督教的正統教義相矛盾。用使徒保羅的話說（加1:8），任何傳講一個「不同福音」的人或團體，「就應當被咒詛」（ἀνάθεμα ἔστω）。

Based on the above analysis, this essay concludes that The Church of Almighty God is fundamentally a heretical organization deviating from orthodox Christian faith. Its teachings contradict the orthodox doctrines of historic Christianity in every core area of dogmatics—theology proper, Christology, Pneumatology, Soteriology, Bibliology, and

Eschatology. In the words of the Apostle Paul (Gal. 1:8), any person or group that preaches "a different gospel" "should be accursed" (ἀνάθεμα ἔστω).

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